

SOCIAL DEMOCRATIC HERALD

THIRD YEAR. No. 45.

CHICAGO, ILL., U.S.A., SATURDAY, APRIL 27, 1901.

Whole No. 147.

CHICAGO AMERICAN'S PREACHMENTS ON SOCIALISM

Its Ridiculous Claims as to What Constitutes Socialism are Made With
Intention to Deceive Its Readers

Nothing more thoroughly stupid and, because of the extensive reading it gets, more subversive of truth and poisonous to the public mind, than the preachments of the Chicago American on what it miscalls "Socialism," is printed in any newspaper in the country.

If the American's editorials on "Socialism" were written in ignorance of the basic principles and historic mission of true Socialism, they might be regarded with the same indifference with which intelligent minds are wont to look upon capitalist newspaper opinion in general. But since they are undoubtedly written in the light of a full understanding of both principles and mission, their insidious and wholly misleading character, together with the groundless assumptions upon which they are based, should be pointed out. To do that is the purpose of this article.

Certainly, as the American suggests, every intelligent man should study Socialism. But if he studies it in the columns of the American he will be caught in a trap. He will not learn what Socialism is. If he is intelligent he will soon discover that he has been imposed upon, because, his interest being awakened, he will go to other sources for information. Then he will find that he has been the victim of what was probably a conscious intention to deceive him.

Any intelligent man can readily learn what Socialism really is. He can also easily refute the American's sapient remark that "it has existed on the earth for hundreds of centuries." Such a man will very soon satisfy himself that Socialism is something the earth has never had, something the race could never achieve except through the struggle of men to live; that the struggle to live has forced men by slow processes of evolution from barbarous and socially inadequate individualism to improved and more efficient ways of providing for their common needs; that the crude methods of individual production have been succeeded by social production necessarily involving organization, co-operation and efficiency in place of individual planlessness, competition and insecurity; but he will also discover that Socialism, which is industrial organization based upon social ownership and administration of all the means of production, could not possibly have existed anywhere before organization had been accomplished and the inexorable laws of evolution fulfilled. At no time or place since labor began its struggles in the wilderness of the world could Socialism have existed in advance of the conditions indispensable to its institution among men.

Socialism, then, was always impracticable without organization. It has been made practicable and certain by discovery, invention, science, organization, the lapse of time and the cumulative experience of mankind.

To state it in briefer form: Socialism could not exist save as the result of economic evolution. Socialism comes as the necessary and natural outgrowth of industrial development and organization.

The intelligent student will not find, as the American suggests he may, "records of Socialism" in "Egyptian hieroglyphics." The records are not there. Protests against the form of slavery under which Egyptian workmen toiled there may be. Protests under all forms of slavery have been common enough, but they are not Socialism any more than are the American's protests against the policies of the republican administration.

Congressional Brokerage Shop

The United States is headed toward revolution. This is the opinion of Poultney Bigelow, who has just returned to London from delivering a course of lectures at Harvard and Yale.

"Commercialism," he said, "runs riot in the United States. The Yankees are coining their ideas and energy into money and the trust builders are doing the rest. These money kings must necessarily exercise a blighting influence on the morals of public servants. They create all manner of temptations and breed all manner of jobbery."

"In Washington I found a cynical contempt for the Constitution. Corruption stalks through the government departments. It disgraces the halls of Congress. Congress itself is little more than a brokerage shop for the sale of authority to fleece the people. The legislators, department officials and petty public servants of all kinds neglect no opportunity of turning their official prerogatives to profit."

One might as well go back to original protoplasm, when the earth was without form and void, and expect to hear a voice proclaiming the postulates of modern Socialism, as to look for a "record of Socialism" in the rock-piles of Egypt.

Neither is a "demand for social improvement" to be called Socialism—except by the American. Of course, if the demand includes the social ownership of the tools of production and abolition of all forms of robbery and exploitation, then we have a demand for Socialism. But that is not what the American favors. The American is opposed to Socialism.

It suited the ideas of the American and fit in with its conception of "propaganda for Socialism" last fall to hurl such choice epithets at Socialists as "cowards," "poltroons," "hypocrites," "degenerates" and "traitors." And all this it did fearing that the "growing spirit of Socialism," manifested in the Social Democratic Party, whose candidate for president it personally attacked, would "overwhelm and engulf the moderate policy of the democratic party."

The American can be depended upon to advocate "moderate" policies ninety days before election and the rest of the time to exploit an eviscerated Socialism having its taproots in a prehistoric jelly-fish or an Egyptian tombstone.

Take a few more samples of the American's "Socialism," served up as intellectual viands for "intelligent men."

It says "the American revolution was Socialism PURE AND SIMPLE!" This we should ordinarily call pure and simple idiocy. But it isn't. It is conscious imposition upon the "intelligent man," who buys the paper for one penny. And when it says further that "the great leaders of the revolution were Socialists (Washington for example) and the throwing overboard of the tea was 'militant Socialism' with a vengeance," you might expect us to collapse at the nerve of the fellow. But we don't. Anybody who can read "records of Socialism" in Egyptian hieroglyphics can find "Das Kapital" in the Declaration of Independence and a Socialist lecture in the constitution of the United States. From that conclusion to an assertion that the slave-holding leaders of the revolution (which many of them did not want to lead) were Socialists, is an easy performance for the versatile "Socialist" agitator of the Chicago American.

The American's "Socialist" editorials are the most original thing that ever transpired. They are reckless in statement, confusing in information and misleading in conclusion. Their originality consists in a studious avoidance of Socialism and an evasion of the central truth which it teaches, and all Socialists throughout the world accept.

It is manifestly impossible for the American to discuss "the various movements of the world that come appropriately under the heading of Socialism," as it proposes to do, neither is the American competent to say what appropriately belongs under that heading. It deliberately excludes what properly belongs there and purposely tries to deceive its readers by a deprecatory reference to a "miscalled Socialism which advocates a division of property"—a Socialism which has no existence save in the empty heads of the stupid and ignorant on one side and the cunning misinterpreters who write to divert attention from real Socialism on the other.

"I learned many specific instances of flagrant jobbery, especially in connection with the Philippine war. Thousands of officials, who owe it stealings ranging from very small to very large amounts, do not want the struggle to come to an end. They would much prefer to see it indefinitely prolonged."

"Of course, I should not think of reflecting on such men as Secretary Hay and Judge Taft, but if Hay were the archangel Gabriel and Taft St. Peter returned to earth they could not stop the complex and far-reaching system of thievery that prevails in the public service."

"We would better have an emperor—some one to take a firm stand against the rising tide of official immorality—than have rulers who have no interest in the government beyond the next election. I would rather live under Emperor William of Germany than under the vicious tyranny of railway, oil and steel kings."

Yearly subscription to The Herald, 50 cts.

SOME THINGS SOME PEOPLE DON'T KNOW

There are many people, most of them honest and well-meaning enough, who oppose Socialism; they don't know why. They never read Socialist newspapers and so are kept in the dark concerning the greatest movement of modern times. If you happen to be one of them let us make you acquainted with a few facts that you don't know.

You don't know what Socialism is, though you may be very glib in your statements about its being so very impractical, and in your ridicule of its advocates.

You say the earth belongs to all the people, but you don't know that Socialism is the only plan that promises to restore the earth to all the people.

You don't know that at the last elections more than seven million people voted for Socialism.

You don't know that there are 57 Socialist members in the German reichstag.

You don't know that Socialism is the only movement in behalf of the workers that is worth talking about.

You don't know that the monarchs of Europe are more frightened today at the growth of Socialism than all the rest of their troubles together.

You don't know that Alfred Russell Wallace, the greatest of the world's scientists, said recently, "I am myself convinced that the society of the future will be some form of Socialism, which may be briefly defined as the organization of labor for the good of all."

You don't know that Emile Zola says the Socialist arguments are irrefutable, and that we will have Socialism in twenty-five years.

You look superior and laugh loudly at what you are pleased to call the "vapors of the Socialists," but you don't know that the St. Louis Mirror, a republican newspaper, recently said that "There is not the least doubt that the development of the consolidation idea renders all protest against ultimate Socialism futile and foolish." Nor that the Boston Daily Post is authority for the statement that "the immense consolidations in the business of transportation, of steel manufacture and in other lines of industrial enterprise which have marked the opening of the century point unmistakably to the strengthening of the Socialist idea." Nor that the St. Louis Globe-Democrat insists that "Socialism promises to be a force with which American statesmen may have to reckon." Nor that the New York Tribune says, "The capitalist and captain of industry in these latter days has set himself to demonstrate that the theories of the Socialists are sound."

You imagine that Socialism has no hold upon the people, and you don't know that less than a year ago 150,000 common people followed the body of Liebknecht to its resting place. A greater concourse of people than ever attended the funeral of even king or queen since the dawn of history.

The trust question may be one of great interest to you, but you have no idea of what is to be done with them; you don't know how many prominent men and newspapers of all political faiths admit that the Socialists possess the only remedy.

And though you may know that the trusts now control all the means for the production and distribution of wealth, you don't know that public ownership of all trusts and monopolies would be Socialism.

"I am Glad Mother is Dead"

Five-year-old Carrie Matson is old in her knowledge of suffering. There has been little else in her life. She was a year old when her father died and left her mother in poverty with two children.

While her mother struggled with the world alone, Carrie and her younger sister Ella often went hungry to bed. Then her mother married Nels Peterson. He gave her fair promises and pledges of love, but he was a drunkard.

Five months ago he shot his wife. He shot at Carrie, but wounded her only in the hand. He put a bullet through his own head and fell dead. Carrie recovered, and her mother suffered for five months before death came to her relief Wednesday.

"I am glad mother is dead," said Carrie to an American reporter yesterday. "She suffered so that she prayed she might die, and I cannot be sorry she is dead."

Her face was set then, but the tears which struggled for the mastery conquered. She wept and sobbed: "O mamma, mamma, I shall miss you."

Carrie is being cared for by the neighbors at her home, 2829 Princeton avenue, Chicago.

SOCIALISTS WHO WOULD EMASCULATE SOCIALISM

They Belong to the School of "Reformers" Who Are for Everybody,
Especially Themselves, and Against Nobody—
Will Parade at Detroit

BY EUGENE V. DEBS

Socialism has been a long time on its journey from the past to the present. The truths it magnifies and the justice it demands have been in all the centuries in abeyance. The battles it has fought and the defeats it has sustained have not diminished, but increased its vigor. They—

"Were but the prelude Fate's orchestra plays
To the strain that shall come in the fullness
of days;
For the age lengthened rhythm beat out by
the Fates
In the building of cities, the founding of
states,
In the earthquake of war, in thunder and
groans,
In the battle of kings and the trembling of
thrones
Is but prelude that's written by Destiny's pen
To herald the epoch of masterful men:
And socialist heroes from the hills to the sea
Have sent forth their call to the years yet
to be."

Yes, Socialism calls for men. The fields are ripening for the harvest of great deeds, the fruitage of centuries; and reapers are wanted—men of courage, dauntless men, men who dare and men who do, men of brains, men of vision, men of ideas and ideals: "Men with empires in their purpose, And new eras in their brains; Men whose thought shall pave new highways Up to ampler destinies."

And such men—and women, too—are filling the ranks of Socialism. The thrill of class-conscious solidarity is in their breasts. They defy defeat. The handwriting of destiny is on their banners.

The Social Unity, organ of the Social Reform Union, has an editorial on "A New Party" in its April issue. It is a curious mixture, the product of a disordered vision and confused mind. Brief extracts follow:

One of the main functions of Social Unity is to find out what people think, by instituting referendums. We held a referendum on the Class Conscious question and found out that among the 2,500 people to whom this magazine goes, no great interest is taken in that special question, but that of those who did take the trouble to express an opinion, a large majority was opposed to the Class Conscious position. We are now glad to institute a referendum on the question whether or no there should be a new political party formed for the campaign of 1901. We shall be curious to see how people vote on this question.

Eventually, we believe, we can do away with parties, but it may be that for the present we cannot and that it is necessary and possible, without being partisan, for the reform forces to establish and make use of a new party. These people, mostly honest, imagine themselves Socialists—that is, in a mild, not a malignant form. They have decided that there is no class struggle, and now they propose to determine whether or not to organize a new party—that is to say, whether or not capitalism will abolish itself. If a new party should be decided upon, it must not be partisan. Can any sane person conceive of such a monstrosity? Think of the wolf and the lamb in loving embrace, the fox and the pullet dancing a two-step and the lion and the ox scouting the class-conscious doctrine over their peaches and cream, while the ass mused, "I have long been waiting for this party of 'all the people.'"

Socialism was born of the class antagonisms of capitalist society, without which it would never have been heard of; and in the present state of its development it is a struggle of the working class to free themselves from their capitalist exploiters by wresting from them the tools with which modern work is done. This conflict for mastery of the tools is necessarily a class conflict. It can be nothing else, and only he is a Socialist in fact who perceives clearly the nature of the struggle and takes his stand squarely and uncompromisingly with the working class in the struggle which can end only with the utter annihilation of the capitalist system and the total abolition of class rule.

We count every one against us who is not with us and opposed to the capitalist class, especially those "reformers" of chicken hearts who are for everybody, especially themselves, and against nobody.

While I believe that most of these "reformers" are honest and well-meaning, I know that some of them, by no means inconspicuous, are charlatans and frauds. They are the representatives of middle-class interests, and the shrewd old politicians of the capitalist parties are not slow to perceive and

take advantage of their influence. They are "Socialists" for no other purpose than to emasculate Socialism. Beaten in the capitalist game by better shufflers, dealers and players, they have turned "reformers" and are playing that for what there is in it. They were failures as preachers and lawyers and politicians and capitalists. In their new role as "reformers" they dare not offend the capitalist exploiters, for their revenue depends upon their treason to the exploited slaves over whom they mourn dolefully and shed crocodile tears.

I respect the honest effort of any man or set of men, however misguided, to better social conditions, but I have no patience with the frauds and quacks who wear the masks of meekness and in the name of "brotherhood" betray their trusting victims to the class that robs them without pity and riots in the proceeds without shame.

On the very eve of the last national election some of these "Socialists" sprung a petition on me to withdraw in favor of Bryan. The Associated Press was cocked and primed and the petition was flashed over all the wires and appeared in all the capitalist papers. It was a political sandbagging conspiracy that would have done violence to the code of Hinky Dink. The reports were freely published that the Socialists had turned me down and would support Bryan. I tried to put the truth on the wires, but it would not go. The wires had their orders, my denial was refused and the disreputable trick served the miserable purpose of its reptilian instigators.

This element will be conspicuously in evidence at the Detroit conference and the capitalist press will accord them patient and respectful consideration.

Read this dispatch:

Union City, Ind., April 26.—Charles Penny of Greenville, O., a bricklayer, 30 years old, deadheading his way on a Pan Handle train, was ordered off by a brakeman, and in jumping he fell under the wheels. His leg was crushed from the knee to the foot. In this condition he crawled nearly a quarter of a mile, spending the night in a barn. He was brought here today, and the limb amputated.

It is enough to make one's heart stand still. Looking for work, no doubt, and no money to pay fare. Probably has a wife and children. It is horrible beyond description, and yet the chances are ninety-nine in a hundred that he votes with the republican or democratic party, both of which support the existing system in which workingmen's lives are of no more consequence than if they were vagabond dogs, and this is proclaimed to be the triumph of Christian civilization.

It is unquestionably true that Prof. Ross of the Leland Stanford University of California was dismissed for utterances along economic lines which the widow of the dead millionaire objected to, and, as she is the reigning queen of the institution, her will is law. Free speech is not tolerated in the Stanford University, nor in any other university, and whatever may be the boast of the educators in such institutions, the fact remains that they are as certainly the wage-slaves of capitalism as are the coal diggers in the anthracite mines of Pennsylvania.

April 20.

Eugene V. Debs.

Their Glass Plant Gone

The people of Windfall, Ind., have lost their glass plant. No, a glass plant owned by the combine, but paid for by the people, has gone. It happened this way.

The Windfall Glass Works, which was operated at its full capacity by A. F. Swoveland, proprietor, was sold last fall, together with a large amount of stock, material and gas wells. The conveyance was in the name of Joseph Mock and it was understood by Mr. Swoveland and the people here that the plant would be operated here as before.

When the deal was completed, however, the new owner shut down the factory, and it now appears that the plant has been gobbled up by some trust or combination. This week the stock and material began to be shipped to Ball Brothers at Muncie. Evidently the factory will be removed from here in the near future. A large amount of money was donated by the business men here to assist in the building of the factory, and the people are now very indignant at the prospect of its being moved away.

Executive Board
 Secretary, Chicago, Illinois: **Alfred Hicks**
 Treasurer, Chicago, Illinois: **Frederick Smith**
 Editor, Chicago, Illinois: **G. H. Gosbell**
 F. A. Lyndburner, Iowa: **L. E. Miller**
 Margaret Hall, Massachusetts

TERMS OF SUBSCRIPTION—One year, \$5.00. Six months, \$3.00. No papers sent to any one on credit. If, without having subscribed, you receive it, then it has been subscribed for by a friend and no bill will follow. Foreign subscriptions \$10.00.

Entered at Chicago postoffice as second class matter.

A. S. EDWARDS, Editor
THEODORE DEBS, National Sec'y-Treas.
 124 Washington St., Chicago.

147 is the number of this paper. If the number on your wrapper is 145 your subscription has expired with the next wrapper paper. Please renew promptly.

CHICAGO, SATURDAY, APR. 27, 1901.

**Social Democratic Party Vote
 1900 (PRESIDENTIAL) 97,024**

Canton, Ohio, is to have a new hotel to be called the "McKinley." It will be run on the "European" plan.

Texas indicted John D. Rockefeller just in time to keep him from gobbling up the gushers of the "Lone Star" state.

Chicago has sweat shops in which women work sixty hours a week for 40 cents. Still, we are about 30 cents a week ahead of China.

One fish between two cats is a fair illustration of the condition of labor between capitalism and trained labor leaders in the settlement of disputes.

The Ohio legislature passed an eight-hour law, and the Ohio courts pronounce it unconstitutional. The courts, instead of the people, rule. The people could, if they would, change this program.

A Texas oil well, spouting 7,000 barrels of oil every twenty-four hours, has recently been sold for \$1,250,000. At that rate the underground wealth of the state will equal her cotton and cattle and everything else in sight.

Rajah, the man-eating tiger of the Indianapolis "zoo," objects to being exhibited before the public to secure money for any purpose. Not so with Mark Hanna, the Rajah of McKinley's zoo—regarded as the best-trained animal of the republican menagerie.

When the newly called "divine" remarked to his listening clients, "I am your shepherd and ye are my mutton," he stated an economic proposition as clear cut as when Schwab said to J. Pierpont Morgan, "Give me 200,000 workmen and I'll save the steel trust \$15,000,000 a year."

The Beak and Claw club of New York is in such close alliance with the Fang and Rattle club of Washington that they are practically one organization. They are not less trusts because assuming the name of "club," and are organized to promote the blessings of Christian civilization, as their name implies, under imperialism in our new possessions.

Tolstoi is closely guarded to prevent him from leaving Russia, but the grand old man says he prefers remaining in his native country and living on equal terms with the peasantry. He would probably be imprisoned, tortured and murdered were it not for the fact the czar does not want to increase the number of Nihilists just now to join in the hunt for his scalp.

The sultan of Sulu is entirely satisfied with the empire. His salary of \$3,000 a year enables him to keep his harem well supplied with trousseaus, besides buying a fresh lot of slaves occasionally. This, with the profits of piracy carried on by his slaves, keeps the sultan contented and prosperous. McKinley and the sultan are as happy as two soles with but a single moccasin.

Some one connected with the billion dollar steel trust is to have a million dollar mansion in the city of New York. The grounds and the building will require \$1,000,000, while the furnishing and decorations will cost half as much more. It is surmised that the palatial wonder is for H. C. Frick, the hot water, electricity and Pinkerton monster who aided Carnegie in the Homestead Horror.

The readers of The Herald who recall the horrid methods of the Spaniards under Weyler to subdue the Cuban patriots, will remember Gomez, the Cuban patriot, who as a liberator of his people won undying fame. He witnessed the infernalism of the Spaniards and welcomed the Americans to Cuba, and now the old patriot proclaims that he prefers Spanish rule to that of Amer-

ican despotism under McKinley's satraps, and their rapid firing guns. There may be a deeper degradation for America than has yet been reached by McKinley's imperial ambition, and if so, nothing is more certain than that it will be found in due time.

The duchess of Cornwall, who, if she lives, will be queen of England, took with her to Australia jewels insured for \$375,000, while the duke of York, the heir to the throne when Edward VII. turns up his toes, had his jewels insured for \$10,000. It is not surprising that the king and royal dynasty business in Europe is becoming unpopular. As Lincoln said, "You can't fool all the people all the time"—not even in Merrie England.

Mr. Gompers of the national Federation of Labor says "workers as individuals are today as much at the mercy of the employing class as a rudderless ship in a tempestuous sea is at the mercy of the waves." Capitalism understands the situation exactly. When it wants votes to perfect its schemes of plunder it finds federated labor ready to vote the pirate's ticket, and if Mr. Gompers has ever protested the fact has escaped our notice. The only protests we know of are made by Socialists.

So far about 15,000 American boys have lost their lives in the Philippine war. They never did know what they were fighting for. Certainly not for their country, as the Philippine islands can never become a part of the United States. What then? For commercialism and capitalism; for the few rich who hope to secure vast estates and operate them with labor at 10 cents or 15 cents a day, under laws as despotic as was ever decreed by a czar or sultan and enforced by guns.

Hon. Tom L. Johnson, mayor of Cleveland, Ohio, is a gentleman of large wealth and an advocate of the single tax on land values for the purpose of deriving revenue for the support of governments, city, county, state and national, and his admirers are beginning to boom him for president of the United States. Just how much land Mr. Johnson or his boomers own, subject to the "single tax" is not stated. So far the single tax fad is popular with those who have little or no land to be taxed.

It is altogether cheering to hear the announcement that President Kruger of the Transvaal republic is coming to the United States to deliver a set of speeches. Let him begin at Concord and Lexington. Then hold a rousing meeting at the base of Bunker Hill monument. Take him to Philadelphia and let his voice be heard in old Independence hall, then at Valley Forge, Trenton, Brandywine, King's mountain, Eaton Springs, Saratoga and wind up at Yorktown. If he is like Kossuth, by the time he gets through British imperialism will be better understood and McKinley and his empire will resemble the figure 9 with its tail removed.

The old King James' version relating to man has it, "For thou hast made him a little lower than the angels and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." Now look at him in millions of instances! Capitalism has stolen the tools with which he earned a living and has reduced him to a condition described by Burns: "See yonder poor o'erlabored wight, So abject, mean and vile, Who begs a brother of the earth To give him leave to toil, Then see his lordly fellow worm The poor petition spurn, Unmindful though a starving wife And helpless offspring mourn."

The cockney who visited a spiritualistic seance in New York became intensely interested in the proceedings, so much so that he desired to hear from his departed spouse. The medium promptly called up Mrs. Cockney with the following disappointing result. The cockney inquired:

"Is that you, 'Arriet?"
 "Yes, it's me, 'Arry."
 "Hare you 'appy, 'Arriet?"
 "Yes, I'm 'appy."
 "'Appier than you were with me, 'Arriet?"
 "Yes 'appier, than with you."
 "Where hare you 'Arriet?"
 "In 'ell."

The cockney concluded that he had interviewed the wrong "Arriet."

To even up things somewhat, George M. Pullman, who secured a larger share of infamy than usually falls to the lot of the millionaire by his treatment of workmen, has a brother, Rev. James M. Pullman, of the M. E. church, who some days since, in a conference of the church held in Brooklyn, attacked the trusts, declaring that their rapid growth is fast "eating away the vitality of the nation and depopulating the towns of New England." He pointed out that unless "steps were taken to check the devastating career of trusts, many of the manufacturing towns of his section of the country in ten years would be ruined beyond repair." The

reverend gentleman asserted that the trusts close small manufacturing concerns, depriving the people of employment, which in time will be productive of the most lamentable consequences. These are facts well understood, and Socialism, and only Socialism, suggests a remedy for the evil.

Washington dispatches relating to the war in the Philippine islands place the number of Filipinos killed at 50,000. That is the lowest estimate of the war department—the number may be fully twice that mentioned. No one in authority cared how many of the "d—niggers" were killed. Why were they slaughtered? The answer is ready. It was because they wanted to be free and independent. In addition to killing 50,000 patriots we have, so far as is known, captured 7,667 rifles and 605,142 rounds of ammunition. If this were all, the American people might adjust their prayers in the hope of modifying God's vengeance and justice when the day of retribution comes. But the Filipinos' hell grows, as the number of old men, women and children are estimated who have suffered from starvation and died in the agonies of famine. If we escape paying the penalty it will be the first instance on record, since God said, "Vengeance is mine. I will repay."

Chauncey M. Depew some years ago, when the Bartholdi statue of liberty in New York harbor was dedicated, delivered an oration overflowing with devotion to the American idea of liberty and independence. He rioted in eulogy of the declaration of independence. He employed every figure of rhetoric to extol the influence of American independence upon the nations of Europe. He gave his fancy and imagination free rein as he rose with his theme to the highest plane of inspired devotion to liberty, everywhere throughout the world. And now this flashy, flaring apostate in the United States senate uses his voice and influence, not only to deny to the people of the Philippine islands liberty and independence, but advocates killing them by thousands because they desire liberty. Talk of Benedict Arnold or of any other renegade, and Depew will live and die and rot as a just penalty upon his treason to the record, which in his better days he made as a patriot. Benedict Arnold got \$50,000 in gold, and the query is, how much did the trusts pay Depew?

Aguinaldo

The capture of General Emilio Aguinaldo, the Filipino patriot, revives interest in the history of the war waged by the United States against the inhabitants of the Philippine islands—a war which from first to last is without one redeeming feature, cruel, bloody, savage and relentless to a degree that had it been suggested six months, or six days prior to its inauguration, could not have had one advocate in all the millions of liberty loving people of the United States.

We have neither the space nor the inclination to recite the incidents preliminary to open hostilities, which include a series of schemes designed to mislead the Filipinos as to the purposes of the United States, impressing them with the conviction that the mission of the United States was to emancipate them from Spanish bondage and give them a government of their own, when, in fact, it was to gain possession of their country and deny them the liberty and independence which they craved, at any cost of blood and treasure.

To capture Aguinaldo, who had eluded pursuit, proving himself to be more than a match for all the stratagem of his pursuers, he is finally betrayed by hired traitors to their country and to its liberties, a policy in all regards like that pursued by the British in the revolutionary war, when a price, dead or alive, was set on the heads of Washington and his distinguished compatriots, and Tories and savages were employed to perpetrate atrocities, the recitation of which, even now, makes the blood run cold in the veins of patriots.

This would scarcely be worth talking about now were it not for the fact that the British in South Africa are practicing upon the Boer the same kind of savagery that characterized their ruthless course in the revolutionary war, and to add to the world's amazement, the United States in the Philippine islands is waging a war against a weak and defenseless people, which, all things considered, outdoes all the wars of modern times if indeed there is anything to parallel it since Christian (?) savagery invented tortures to gain the approval of the devil. There is nothing surprising in the capture of Aguinaldo, except that with an army of 75,000 and a fleet of warships so much time has been required to entrap the patriotic Filipino, together with the immense expenditure of blood and treasure to accomplish the undertaking, the estimate being that, including both sides not less than 75,000 lives have been sacrificed and not less than \$300,000,000 thrown away.

A good habit to contrast: To secure a new subscriber for The Herald each week of your life. Do this and you will be surprised how much one man can do for Socialism.

The Money Power

It is easy enough to comprehend the fact that originally the purpose was to establish a government for the United States by the people, of the people and for the people.

The language of the delegates to the convention whose duty it was to construct a constitution to be submitted to the people requires no explanation. It was:

"We, the people of the United States, in order to form a more perfect union," etc., "do ordain and establish this constitution for the United States of America."

In this government only one power, the power of the people, was to be recognized. The people were to be sovereign, all else subordinate.

The term "money trust" is of recent coinage, while the term "money power," as a factor in influencing governmental policy, was first used by Andrew Jackson when president to arouse the people to the danger of continuing the existence of the old United States bank, or of aiding it in its war upon the government by depositing in its vaults United States funds.

The United States bank, which Jackson believed was a dangerous institution, had a capital of only \$35,000,000, and yet the president referred to its operations in his message as dangerous and in giving his reasons for removing from its custody the money of the government, said: "So glaring were the abuses and corruption of the bank, so evident its fixed purpose to persevere in them and so palpable its design, by its money and power to control the government and change its character, that I deemed it the imperative duty of the executive authority, by the exercise of every power confided to it by the constitution and laws, to check its career and lessen its ability to do mischief."

It will be borne in mind that this money power at the time of which we write, consisted of one bank with a capital of \$35,000,000, and that the government had on deposit in its vaults the sum of \$9,868,495, in round numbers say \$10,000,000, and yet reviewing his efforts to resist further encroachment of this money power upon the integrity of the government President Jackson said: "Events have satisfied my mind, and I think the minds of the American people, that the mischief and danger which flow from a national bank far overbalance all its advantages. The bold effort the present bank has made to control the government; the distress it has wantonly produced, the violence of which it has been the occasion in one of our great cities famed for its observance of law and order, are but premonitions of the fate which awaits the American people should they be deluded into a perpetuation of this institution or the establishment of another like it."

President Jackson was so profoundly impressed by the dangers incident to the operation of the money power that in his farewell address he pointed out that it could "bring forward upon any occasion its entire and undivided strength to support or defeat any measure of the government, to regulate the value of property in every quarter of the Union, and to bestow prosperity or bring ruin on any city or section of the country as might best comport with its own interests and policy."

It has been shown that the money power, of which Jackson complained, and against which he fought, consisted of one bank with a capital of \$35,000,000, while now we have 3,858 national banks with a capital amounting to \$631,135,095. These banks are practically one, all operating under the same law, and if one bank having a capital of \$35,000,000 seventy years ago was dangerous to the stability of the government, what should be said of nearly 4,000 national banks having a capital of more than \$600,000,000?

It is universally admitted that the people no longer control the government, and it is equally widely acknowledged that the money power does shape its policy and determine its laws, not simply the banks, but the trusts and corporations, which are in alliance with the banks, all working together to accomplish the same ends.

Urges Public Ownership

Dr. George C. Lorimer, formerly of Emmanuel Baptist Church, Chicago, declared in Tremont Temple, Boston that the best interests of the nation demanded popular control of public utilities. He advocated municipal ownership, saying: "I want tonight to recommend three great principles—first, popular ownership of commercial trusts; second, industrial co-operation, and, third, popular control of public utilities."

"The trusts are marked by serious evils and perils. There are 40,000,000 wage earners in the United States. Fifty cents a month from each would form a fund sufficient to revolutionize the industrial world of America."

"In my younger days I was dead set against municipal ownership, but I can close my eyes no longer. The city should own and control its streets. Some day you will own all public franchises."

"It is in the air. It is in the blood of the nation."

A UNION AVENUE INFAMY

The cheapest thing on earth today is human life. We cannot call it "cheap"—it is cheaper than dirt, especially if the dirt happens to be mixed with mineral ores. Even the commonest dirt—the refuse of our streets and back yards—has its commercial value, and he who has it to sell can always find a buyer; but human life—the sacred thing for the love of which the choicest Saviors of the world have cheerfully died—is, it seems, not worth anything.

Am I stating the case too strongly? I will convince you that I am not—that so far from putting it too strongly I am not putting it half strong enough.

A day or two ago an American reporter found something up at 7953 Union avenue which I will allow him to describe in his own words:

"In a bedroom twelve by fourteen feet, in a house which, from the outside, gave little evidence of being inhabited at all, were twelve infants. Two women who said they were nurses were in attendance. Six tiny babies endeavoring to take sustenance from empty bottles, and with NO OTHER CLOTHING except a soiled blanket, were lying on a bench, with neither a mattress nor other covering, along one side of the room. Two little ones were lying on the bare floor. Another, whose face was yellow from jaundice, and which was thought could not live, was wheezing and crying feebly on a chair. The eldest was but eighteen months old; three were but six days old, and the others were not older than six weeks."

I must not forget to note the fact that the "nurses" had NAMED the poor little ones. One they called William McKinley, another they named Jumbo, and still another, which weighed less than three pounds, they called Midget. I may add that one of the little unfortunates ought to have been named NEMESIS—after the terrible retributive justice which is sure, sooner or later, to overtake us for allowing such infamy to exist in our city.

We are all to blame for it. Not one of us is guiltless. Upon our heads—the heads of the entire adult population of Chicago—rests the shame of the unspeakable crime against those helpless babes.

Their sufferings, their hunger-pains, their stunted manhood and womanhood, if they chance to live, their death if they happen to die, is owing to our own shameful neglect, our own criminal indifference.

In the ancient writing known as the Book of Genesis the Almighty is represented as putting to Cain the question which brings back the cynical answer: "Am I my brother's keeper?" Verily, Cain, thou WAST thy brother's keeper. It was thy duty to feel an interest in that brother's welfare and to be lovingly solicitous of his peace and comfort. He had claims on thee which thou couldst not ignore, save at thy peril.

It is even so with the people of Chicago. They are one another's keepers—in the sense that they are morally bound to be interested in one another's welfare. Each has claims upon the other, all around the circle. Every right implies a duty; and the right that the twelve little children have to be loved means that it is the duty of every one of us to love them.

Not long ago we had a great "holiness meeting" in our city, the professed object of which was to save us from a future "hell of fire and brimstone," but would it not have been better had the evangelists tried to save us from the hell of indifference, the hell of selfishness and greed, which isolates us and dries up within our hearts the milk of human kindness?

How long, think you, would crimes like that of the Union avenue infamy exist if the mothers of Chicago could be brought to feel that the little waifs found by the reporter are just as sacred and every bit as precious as are their own petted darlings? Of course, our mothers know that this is true; but do they FEEL it? Has the truth burned itself deep down into their hearts and become with them a passion? Clearly not; for if it had I would not now be writing this story of deserted and starving babes.

If the mothers of Chicago would love silks, ostrich plumes and diamonds a little less and humanity a little more; and if the fathers would set their hearts somewhat more lightly upon getting rich, and a bit more heavily upon being helpful to their fellow human beings around about them, the shameful things of which I write could not be.

In our haste to be rich, in our life-and-death chase after the "almighty dollar," we forget all about the eternal truth that the dearest and holiest thing in this world is HUMAN LIFE. The man needs badly to be "born again" who does not feel away down in his heart that the interests of any one of the waifs in question—of "William McKinley," or of "Jumbo," or of the "Midget"—are holier than those of all the "trusts" together; and that it is better than even the billion dollar combine should go under than that one of these little ones should perish.—Thos. B. Gregory in Chicago American.

Subscribe for the Social Democratic Herald. One year 50c.

NEED OF AND PLEA FOR RATIONALISTIC SOCIALISM

Socialism ought to be Once-for-all Emancipated from the Hazy
Mysticism and Unhealthy Hypnotic Influence of Those
Who Have "Heard a Voice"

BY MADOR LADOFF

Who made whom? Did the gods create men or men their gods? The prevalent view that Socialism has nothing to do with this and similar problems is far from being correct. Indeed, Socialism, as a philosophy of life, cannot afford to ignore any problems of life, cannot do it with impunity. German Socialists tried, out of considerations of tactics, to dodge religious issues entirely. The appearance of a self-styled "Christian" Socialistic party (a thoroughly disreputable and unprincipled conglomeration of medieval race hatred, religious bigotry and gentry arrogance) was made possible by the systematic silence observed by the bona-fide Socialists on religious matters. Had the German Social Democrats from the start declared for free thought as the only logical understructure of their philosophy of life, had they unequivocally taken the stand that Socialism is founded on the solid rock of human reason and science, had they fairly and squarely propounded agnosticism as the only safe and honest attitude towards the unknowable, a great deal of confusion of ideas as to what Socialism actually stands for would have been avoided and eliminated.

We do not intend to say that any kind of religious views hinder a man or woman from sympathizing with Socialistic ideas or even from being an active worker for the cause of Socialism. What we do maintain is that Socialism, being a purely rationalistic movement, a child of modern conditions and modern thought, ought to be emancipated once for all from the hazy mysticism and unhealthy hypnotic influence of neo-Christianity as expounded by some native preachers without congregations, who heard a voice calling them to spiritualize Socialism. Socialism is not necessarily antagonistic to religion as a moral force. It is rather sorely in need of such a force in order to shake up the mental and moral torpor and inertia of the masses and classes. But consistency with one's own fundamental principles and a regard for truth deserve the first consideration of every honest Socialist. Neo-Christianity has just as little right to be called Socialism as church-Christianity—old and new alike; as far as it contains any rudiments of a social-economic doctrine, it is individualism or anarchism pure and simple. No amount of so-called higher criticism and exegetic mental or phraseological jugglery can do away with this plain fact. The man who succeeded best in imbibing and expounding the teachings of the prophet of Nazareth, Count Leo Tolstoy, preaches religious anarchism pure and simple. The American disciples of the great Russian artist and moralist do not openly declare for religious anarchism because they either lack the clearness of vision of their teacher or do not possess his moral courage of convictions. At any rate, the sooner the neo-Christians will honestly show their real color the better for clear-cut rationalistic Socialism.

Let us, however, return to our problem. Who made whom? Natural sciences lead to the conclusion that the god idea appeared as an attempt of men to account for and explain the phenomena of nature in a way and manner corresponding to their mental capacity. The less self-conscious and critical the mind of men was, the more subjective, the more human-like were their conceptions of natural forces. For a savage the field, forest, mountain and lake—the whole of nature—are the abode of friendly or inimical human-like beings or gods. This is the origin of polytheism. The recognition of the unity of all natural forces by the higher semitic races resulted in the one-god idea, or monotheism. The personal deity of the advanced races retained, however, even to our days, its human-like character. The great thinker, B. Spinoza, renounced the idea of a personal deity and declared all the world as divine. This all-god idea, or pantheism, is, however, but a somewhat refined negation of the god idea in general. The greatest modern scientists came to the conclusion that neither the existence nor the non-existence of a personal deity can be demonstrated by proofs of our senses. They therefore declared all speculations in favor or against god ideas as beyond the scope of the human mind, and consequently as futile and purposeless.

This honest and candid admission of the limitation of human mind, called agnosticism, is the proper point of view for all rational Socialists to maintain. The real material world around and in us ought to be and is our field of activity. The arduous task of making the real material world a habitable place for the highest possible type of humanity is great enough to occupy all our attention. Agnosticism is entirely in accord and harmony with evolutionary or monistic philosophy and consequently with

Socialistic doctrines. Neo-Christianity, or Christ's Christianity as it is styled by Count Leo Tolstoy and his followers, is not of this world. It does not care about the human mortal frame and its physical well-being. It preaches humility, forbearance, passive submission to evil, meekness—all virtues of slavery and bondage. It wants peace at any price and advocates charity instead of social justice. It indulges in a morbid idealization of physical wretchedness and suffering as an atonement for sins in the eyes of a cruel human-like deity. It puts a premium on spiritual poverty and exalts in the suppression of all natural human instincts of love to kin and kith in favor of a mystical, slavish submission to the supposed will of a man-made, supernatural, heavenly being. Even in its alleged cardinal principle—love to humanity in general—it goes beyond the limits of the normal human mind in advocating love to those who are our foes. Christianity is thoroughly pessimistic. It does not believe in the inherent force and nobility of human nature, but always insists on its weakness, frailty and wickedness.

That such a philosophy has nothing in common with the thoroughly optimistic, healthy and vigorous Socialistic movement of our day, must be obvious to any unprejudiced mind. In fact, Christianity cannot be harmonized with the monistic philosophy. Christianity represents an entirely different cycle of ideas and conceptions than modern monistic philosophy and must of necessity be diametrically opposed to modern Socialism, which is nothing else but the application of monism or evolutionism to society as an organization of men. To combine the terms Christianity and Socialism is just as sensible as to combine the terms anarchism and Socialism. One excludes the other as its antithesis, its negation. Christian-Socialism is a contradiction in terms, a misnomer, as anarchistic-Socialism would be.

Socialism, as we stated before, is sorely in need of a moral or religious force. But such a religious force has to be and actually is gradually being developed in a thoroughly rationalistic idealism, full of vigor and faith in the inherent nobility and great future of the human race here on our mother earth; in a self-sacrificing passion for social-economic justice in human society; in a tender sympathy with all downtrodden and dispossessed children of toil; in a hatred of all evil and wrong in human interrelations; in a fierce contempt of all false pretense, shams, hypocrisy and conventional lies permeating our present mercantile civilization; in an arduous desire for a nobler, higher, truly human culture. Such a religion of a divine humanity, moving onward and onward on the highroad of physical and spiritual perfection, is the religion of Socialism.

A Fable

Fat Salary once invited a number of friends to a swell dinner in order to talk over plans for Social Progress. As the subject was a delicate one only such guests were invited as would inspire awe by reason of their great names. The guest of honor was the Hon. S. T. Policy, who comes from a very respectable family, which was further represented by Business Policy, Social Policy, Government Policy and others. Among the other guests present were Popular Sermon, Editorial Wisdom, Good Investment, Gilt Edge Security, Watered Stock, Political Pull, Handsome Income, Legal Advice and Eminent Respectability. The guests who were noticeable for their absence were Simple Justice, who has to work overtime as a blindfolded statue on the courthouse and cannot get away for social functions; Equal Opportunity, who is not on good terms with the host, and Sound Principle, who has said things that offended several of the guests, and has not a decent suit of clothes to wear anyhow. The result of the company's deliberations was to appoint a committee consisting of Blowyer Horne, Richly N. Dowd and Miss Sweet Charity, who were empowered to hire a secretary and stenographer to take charge of Social Progress and raise the necessary funds for its support. The committee, after consultation, selected as secretary a gentleman of great fact and discretion, Prof. Thusfar N. Nofarther, who has been duly empowered to attend to all business connected with Social Progress, and to relieve the benevolent patrons of all responsibility.—Straight Edge.

Any reader of The Herald who would like to do something for Socialism and thinks he can't know how, is reminded that he can get subscribers for the paper.

The Real Root of the Steel Trust

Do you say J. Pierpont Morgan? Wrong.

He arranged the financial deal which sold to the public various steel concerns for ten times what they cost. He was paid a commission of thirteen or fourteen million dollars for his forty days' work at organizing—and that limits his headship of the steel trust.

Do you say John D. Rockefeller?

Still wrong. Rockefeller's genius for monopoly undoubtedly conceived the great trust. Only his financial strength could have carried out that great undertaking. Morgan acted as Rockefeller's agent, and Rockefeller's pocket controls the trust's future in so far as mere finance can control it.

But not Morgan or Rockefeller or all the power of all the banks and of all the great fortunes controls the steel trust, now that it is born.

The ruler of the steel trust is the man who can control the tens of thousands and hundreds of thousands of human beings engaged in the production of steel.

The great financiers have congratulated themselves on putting all their eggs in one basket. They view with delight a situation which puts at their mercy all industries dependent on steel.

But they deceive themselves, and an awakening is ahead of them.

They have staked eleven hundred million dollars on one single set of workmen.

To pay interest on their vast capital they must earn more than seventy million dollars a year.

Their trust can only exist, they can only pay those dividends, so long as their army of workmen consent to make steel.

They have put all the steel plants into one organization.

They have also put all the steel workmen into one organization.

The capable leader of that vast army of men may not be visible today. But he is bound to appear.—Chicago American.

Satrap of Imperialism in Manila

The revelations of corruption at Manila are peculiarly characteristic of capitalist government and its attendant militarism. The following is an illustration: When Editor Rice brought such accusations in Manila he was brought before Colonel Crowder, and according to his account this colloquy ensued:

Crowder—Don't you think you are wrong in this matter?

Rice—No, sir.

Crowder—Then you still think you are right?

Rice—Yes, sir; I know I am.

Crowder—I am sorry for you, young man; if you still persist in saying you are right, my orders are from General MacArthur to deport you.

Rice—If you will give me a fair trial in court I can prove that I am right.

Crowder—Under martial law such characters as you receive no trial. We have not the time.

Rice—Can I see the evidence in the investigation which you claim proves my charges false?

Crowder—No; the investigation was placed in competent hands and does not need your approval. Your statements have been proved to our satisfaction to be without foundation, and you will be deported as an incendiary character and a menace to the military situation. You are too young to let go on slandering men of honesty and capability, and I consider your character as having fallen to its lowest level. In writing and publishing such articles you endanger the foundation of our military system. Such conduct as this I consider equal to traitorism.

Rice—So far as being a traitor, I have served my country in the field for over a year, and never had my love of country so much as questioned, while you have never been under fire and never expect to be; and you dare question my patriotism! I have more patriotism to the square inch than you have in your whole carcass.

Crowder—Be careful; a few more words and I will put you in Bilibid (the jail).

The order of deportation was then issued, but before the ship sailed Colonel Crowder gave the culprit another chance, in this fashion:

Crowder—The military governor (MacArthur) directs me to ask you that if your conduct is satisfactory up to the time of your deportation and he sees fit to remit your sentence, will you promise that in the future you will never write articles of a similar character against any officer of the military?

Rice—No, sir. I hold the right to publish anything, whenever I have proof of my statements.

Crowder—Your case is hopeless.

Thereupon Rice was put into solitary confinement, where he stayed until the ship was ready to take him away.

New York's population to each acre of its total area in 1890 was 58.69, but to each acre of its building area it was 94.03. There were 3.17 dwellings to each acre of the total area, and 5.08 dwellings to each acre of the building area.

THE HERALD FORUM

Communications forwarded for this department must be brief, logically written on a single side of the paper, and accompanied by the real name of the writer. No attention will be given to anonymous communications. The editor is not responsible for the views of contributors.

The Middle Class

To those who think the middle class is rapidly disappearing I would advise them to procure a city directory of ten years ago and compare it with one today. This will show you quite clearly the increase in population and the increase, or decrease, in the number of the middle class.

I have just been through two city directories, one ten years old, the other at present, for the city of Manchester. Our population has increased 11,000 in round numbers, or 29 per cent.

The middle class has increased fully as fast, and this is not a commercial town, but a strictly manufacturing city, with the largest cotton corporation in the world, employing 8,500 hands.

I find that the increase has been as follows in the mercantile trade:

	1890.	1900.
Apothecaries	23	36
Bakers	13	26
Boot and shoe stores	22	37
Cigar stores	15	22
Clothing stores	18	24
Retail grocers	84	121
Wholesale grocers	3	9
Jewelry stores	15	20
Plumbers	11	22
Variety stores	8	32
Painters' stores	17	30
Laundries	9	15
Blacksmith shops	11	24

The professional middle class also increased very rapidly:

	1890.	1900.
Lawyers	56	70
Dentists	10	23
Insurance agencies	22	45
Physicians	60	91
Real estate brokers and agents	12	30

A dozen years ago there was not a bicycle store or repair shop in this city; today there are at least twenty. A very careful examination of the city directories reveal the fact that the middle class in this city has increased in the past ten years more than 50 per cent.

I note that Comrade Ladoff, who writes a most excellent article on municipal Socialism, mentions that the proletarian class number 11 and 52 per cent.

I should like to have Comrade Ladoff publish statistics showing his authority for that statement.

Personally I do not believe the proletarian class number 35 per cent of the total vote cast in the election of 1900; at the same time, I am ready to learn of any mistakes I may make.

F. G. R. Gordon.

Manchester, N. H.

A Russian Literary Tramp

Young Gorki, the tramp novelist of Russia, is now all the rage in Europe, and his sudden popularity is almost unprecedented. Prince Kropotkin has some interesting stories to tell of him. It is said, says the New York Tribune, that Gorki is almost embarrassed by his popularity. He cannot reconcile himself to his new role of celebrated personage, and is inconsolable over the loss of his former independence. Recently he attended the performance of a new play by Tschechov in a theater of Moscow. As soon as he was recognized the audience forgot the play. All eyes turned in his direction, and the cheering and clapping of hands were incessant. Gorki, by no means flattered by the ovation, grew angry, and addressed the audience impetuously: "What the deuce are you staring at me for? I'm not a ballerina, nor a Venus of Milo, nor a man just saved from drowning! All I do is to write stories which have the good fortune to please you. So much the better! But this is no reason why you should gape at me. There, on the stage, a most excellent piece is being played. You had better give it your attention and leave me alone!"

We need not say that this speech did not cause the cheering to subside. Poor Gorki, in fact, does not know how to escape the obtrusive enthusiasm of the public. Wherever he goes he is lionized; wherever he stops on his numerous tramping tours through the country, young men come to consult "the tramp" how to live and to express their admiration in the most exalted terms.

New York from 1890 to 1895 added 335,759 to its population, but built in the same time only 5,463 dwellings, which means that the over-crowding of 1890 was greatly increased in those five years. In 1890 the average number of persons per dwelling in Manhattan was 18.52; in 1895, 21.2; and in 1900, 23.2. Half of the population of Brooklyn is housed today as densely as Manhattan's population of 1890.

The fact arrests attention that the popular mind is grasping the economic wisdom of public ownership of utilities, transportation, light water, etc. It is a Socialistic idea and means an economic revolution.

WANTED

A Socialist contributor to correspond with William B. Ewald, 100 West 10th St., New York. Must be not only competent, but also a good writer.

LOCAL SOCIETIES

CALIFORNIA
Liberty Branch, San Francisco, holds public meetings every Sunday and Wednesday evening, commencing at 8. Admission free.
Business meetings (for members) every Thursday evening.
Membership, Social Democrat Herald free to each member, 25 cents per month.
Apply to the secretary, John C. Wesley, 121 Turk street.
Branch No. 4, Los Angeles, meets every Sunday afternoon at 2 o'clock, at Woodmen's Hall, 1254 Spring street. J. A. Bruner, 677 E. Hill street.
Branch No. 1, San Francisco (German). Holds business meeting first Sunday in each month, at 10 o'clock p. m., at 117 Turk street. Agitation meetings third Sunday evening, same place, to which public is invited. August P. Mayer, secretary, 1400 Folk street.

COLORADO
Branch No. 2, Goldfield, meets every Sunday at 7:30 p. m., at City Hall. Chas. L. Kamp, secretary.

CONNECTICUT
The Connecticut State Committee meets the last Sunday of each month at 2 p. m., at P. Schaffer's, 1000 Main street, Hartford. Louis Herrup, secretary, 45 Elm street, Hartford.
Branch No. 4, Rockville, meets second and fourth Fridays at Link's Hall, up-stairs. Secretary, Richard Niederwieser, Box 70.

ILLINOIS
Meetings of Chicago Central Committee held regularly second and fourth Wednesdays of each month at Dr. J. H. Greer's office, 22 Dearborn street.
Branch No. 2 (Bohemian), Chicago, meets first and third Saturdays at 8 p. m., at Negi's Hall, 335 Blue Island avenue.
Branch No. 6 (Bohemian), Chicago, meets second and fourth Mondays at 8 p. m., in Brander's place, 936 W. 14th place. Joseph Dunder, secretary.

Branch No. 4, Chicago, meets second and fourth Saturdays of each month at Plarick's Hall, corner Center avenue and 14th street. James Rehak, secretary, 115 Throop street.
Branch No. 8 (Bohemian), Chicago, meets second and fourth Sundays at 8 a. m., at 3021 Lincoln street. J. A. Ambros, secretary, 404 Wood street.

Branch No. 3, Chicago, meets at Uhlhorn's Hall, corner 3rd street and Center avenue, first and third Saturdays. Gus Larson, secretary, 630 Center avenue.
Branch 4 (Slovakian) meets every third Sunday in the month at Pinger's Hall, corner Michigan and 11th place. Camil Kabat, secretary, 187 Stanwood avenue.

Branch No. 8 (German), Chicago, meets every other Saturday at 8 p. m., at A. Jankowski's place, 94 W. 21st street, between Leavitt and Oakley. A. Geisler, secretary, 724 W. 21st street.

Branch No. 12 (Italian), Chicago, Ill., meets every Tuesday at 8 p. m., at 1112 Broadway, a corner of Paulina and 21st st. Secretary, P. J. Kuhn, 701 Blue Island ave.

INDIANA
Branch No. 4, Indianapolis, meets first Saturday evening and third Sunday afternoon of each month at 8 p. m., at the residence of J. H. Reischwein's Hall, corner Madison and North streets. Address all communications to the secretary of the State executive board, Thomas Patton, 103 Warren avenue.

IOWA
Branch No. 2, Hiteam, meets every fourth Friday in the month at Opera house. James Baxter, chairman. Wm. Truman, secretary, Box 151.

KENTUCKY
Branch 4, Newport, meets first Thursday evening at 8 p. m., and third Sunday afternoon, at Southleban Hall, northeast corner Seventh and Central avenue. Address A. L. Nagel, 25 W. Second street.

MASSACHUSETTS
Branch No. 1, Holyoke, meets second and fourth Tuesdays of each month at Springfield Turner Hall. Carl Schwabe, organizer, 27 Jackson street.
Branch No. 2, Roxbury, meets at 24 Warren street, second and fourth Fridays of every month. Public invited.

MICHIGAN
Branch No. 1, Battle Creek, meets second and fourth Sundays of each month at 8 p. m., at 10 W. Main street, in the International Congress Hall. All are cordially invited. L. C. Rogers, secretary.

MINNESOTA
Branch 1, Red Lake Falls, meets every other Sunday in real estate office of Fred Gesswein, on Main street. A. Klagesbury, secretary.

MISSOURI
Branch No. 1, St. Louis, meets second and fourth Mondays, at 8 p. m., at Haldemann's Hall, 214 1/2 Seventh street.

MONTANA
Branch No. 1, Butte, meets every Thursday at 8:30 p. m., at Moore street. Visitors welcome.

Branch No. 2, meets first and third Sundays each month at G. W. Wood's home, Chico, Mont.

NEW JERSEY
Branch No. 1, Newark, Secretary, Michael W. Schor, 47 Livingston street.

Branch No. 4, Camden, meets every third Sunday of the month. For particulars address Paul Eberding, 220 Kalah's avenue.

Branch No. 3 (German), Newark, meets every third Saturday at International Hall, 7 Bedford street. Hans Hartwig, secretary, 7 Bedford street.

Branch No. 4 (German), Paterson, meets first and third Fridays at 8 p. m., at Helvetia Hall, 44 Van Houten street. Karl Lindner, secretary, 245 Edmund street.

NEW YORK
The City Central Agitation Committee of Greater New York meets every second Tuesday at 415 Grand street, Windsor Hall.

Kast Side Branch, No. 1, meets every first and third Thursday at 230 East Broadway. L. Rothman, secretary, 121 Norfolk street.

Branch No. 4, Brooklyn, meets every Saturday at 8 p. m., at 44 Moore street. Visitors welcome.

Comrades desiring to organize should communicate with Secretary Sol Pressman, 100 Boerum street.

Branch No. 10 meets every Friday at 8 p. m., at 200 E. Broadway. Lectures and discussions. Public invited. Organizer, Joseph Williams, 52 Henry street.

OHIO
Branch No. 4, Cincinnati, meets at Richellon Hall, southeast corner 5th and Plum streets, every Sunday at 2 p. m. Lectures and discussions. Public invited. Thos. McKern, secretary, 429 Laurel street.

OREGON
Branch No. 1, Portland, meets every Monday night at Washington Hotel, corner 3d and Flanders streets. Everybody invited. T. C. Wendland, chairman; Mrs. N. E. Fortsch, secretary.

PENNSYLVANIA
Branch No. 1, Philadelphia, meets every Thursday, at 8 p. m., at 23 E. Third street. Rose Slobodkin, Treasurer, 41 Pine street.

Branch No. 4, Conshohocken, meets every second and last Wednesdays of each month in K. of L. Hall, Chas. Kaiser, chairman; L. E. Morse, secretary; Ben. Codrington, treasurer.

Branch No. 4, Philadelphia, meets first Friday of each month—executive meets every Sunday morning at 8 A. P. Club Rooms, at 23 E. 3d street. Organizer, M. Gillis, 614 Reed street.

Branch No. 10, Williamsport, meets every Sunday afternoon at 2 p. m., in Social Labor Hall, No. 28 E. 3d street. G. B. Smith, chairman; Jno. Lyon, secretary, 722 2d street. Public invited.

WISCONSIN
Milwaukee Central Committee, S. D. P., meets second and fourth Mondays of the month at Brewers' Hall, southeast corner 4th and Chestnut streets.

Branch No. 1, Milwaukee, meets at Keller's Hall, 4th street, between State and Prairie, every fourth Thursday evening.

Branch No. 2, Milwaukee, meets every second and fourth Saturdays in Giesler's Hall, Concordia and Green Bay avenues. Frank Liebsch, secretary.

Branch No. 3, Sheboygan, meets every second Thursday of the month at Concordia Hall. Chas. Piaz, Secretary-Treasurer, 31 Lincoln avenue.

Branch No. 4, Milwaukee, meets every first and third Fridays each month at Keller's Hall, corner 2d and Brown streets. George Morschel, secretary, 301 2nd street.

Branch No. 6, Milwaukee, meets every fourth Friday of the month at E. Nig's Hall, southeast corner Orchard street and 9th avenue. J. Luehl, 301 Orchard street, secretary.

Branch No. 12, Milwaukee, meets every first and third Thursdays of each month at Volkman's Hall, 1st and Center streets, at 8 p. m. Secretary, C. Kaedorf, 4th street.

Branch No. 2, Milwaukee, meets second and fourth Wednesdays of each month at 204 Clark street. Herman Schneider, secretary, 204 Clark street.

Branch No. 24, Kiel, Wis., meets every second and fourth Saturdays at Fremont House. Edgar F. Lindner, secretary.

Branch No. 2, Milwaukee, meets first and third Fridays of each month at Giesler's Hall, Concordia and Green Bay avenues. J. Keller, 31, 112 Fourth street, secretary.

WEST VIRGINIA
Branch No. 1, Wheeling, meets every third Sunday in the month at T. H. Latta's, corner 4th and Market streets. H. A. Latta, organizer.

What a Few Determined Comrades Can Do—Six Hundred Votes Polled for Social Democracy in the First Municipal Campaign

Notes of the Elections

James Spofford was re-elected selectman at Amesbury, Mass., by a vote of 945 in a total of 1,080.

May Celebration

Peter Kropotkin in Chicago

The National Convention

Communist Manifesto

The Communist Manifesto is the foundation and inspiration of scientific Socialist literature. It should be read by every student of social and economic questions. The price places it within the reach of all, as it can be obtained at 10 cents per copy. Agents and propagandists can get twenty copies for \$1 or one hundred copies for \$3.50. Address Debs Publishing Company, Terre Haute, Ind.

PRELIMINARY ANNOUNCEMENT

2011-2012 - 2013

at Brand's Hall, 162 North Clark St.
Corner of Erie

**FINE MUSICAL PROGRAM. QUEEN OF THE MAY CONTEST
TWO GRAND TABLEAUX**

**All Social Democrats with their friends will be there.
Make no other appointments**

The fun will begin at 3 o'clock, afternoon. The tickets of admission will be 25 cents each. Procure your tickets at The Herald Office.

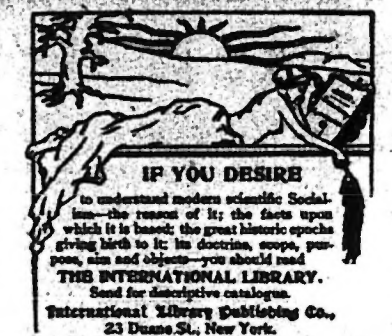


Why has France become the country par excellence of strikes, asks Paul Leroy-Beaulieu, in the *Economiste Français* (Paris)? This question he answers by asserting that the present French ministry is directly and wholly responsible, since the presence in the cabinet of M. Millerand, an avowed Socialist, is "a constant incitement to violence." M. Millerand, continues M. Leroy-Beaulieu, is the "open enemy of private property, of private capital, the resolute advocate

A Socialist Priest's Book

New Branches

SEND ORDERS TO
THEODORE DEBS, 126 Washington St.
CHICAGO



2,500 Pages of the latest and best **\$1.50**
SOCIALIST LITERATURE for

The International Socialist Review, edited by A. N. Simons, with the co-operation of Frank George D. Herron, Max B. Sheres, and Prof. F. Ullrich, is published with contributions from the ablest socialist writers of the world, has taken rank as the greatest socialist journal in America. It is now enlarged to 64 pages, is more interesting and running serially a remarkable novel, entitled "A Character," and contains a series of articles on the struggle of the mine workers by Mother Jones. The Library of Socialism is a quarterly periodical, each number complete in itself. The February number is SOCIALIST BONES with Uncle Tom's May number will be a translation of VARGENFELDE's new work, "Collectivism and the INDUSTRIAL REVOLUTION," perhaps the most important work of the present time on any subject by any one. The POCKET LIBRARY OF SOCIALISM is a monthly series of 52-page booklets, each complete in itself, and each containing some interesting and timely material. The first 30 numbers are now ready. **SPECIAL OFFER:** Send \$1.50 and mention this advertisement and we will send you the February number of the Review, the 1901, the Library of Progress Socialism 1901, and the first 30 numbers of the Pocket Library of Socialism, including the February issue, which will be sent you at once. If you are not a subscriber, you may become a subscriber to the Review, you can take advantage of this offer by having the Review sent to another name and the other periodicals to your own name. Send \$1.50 must be sent at one time and this advertisement must be mentioned. No commission on this offer. Address: CHARLES H. KERR & COMPANY, Publishers, 56 Fifth Avenue, Chicago.

**GERMAN SOCIAL DEMOCRATS
SHOULD READ**

DIE WAHRHEIT

**Oldest Established Social Democratic
Paper in the United States**

56 Columns Weekly. Subscription, \$2.00 per Year

VICTOR L. BERGER, Editor
in Street Milan

A PRIMER OF SOCIALISM

A 32-page pamphlet which contains in addition to the "Primer of Socialism," by G. C. Clemens, "Socializing a State," by the late Laurence Gronlund, and "Economic Terms and Phrases," by A. P. Hasi.

One of the strongest pamphlets for propaganda yet issued. A splendid vote-maker, and thousands should be circulated before election.

PER COPY, 5 CENTS—PER 100, \$1.50

Address, Debs Publishing Co.
Terre Haute, Indiana.

MERRIE ENGLAND

German Edition
The Famous Book by Robert Blatchford, translated into German by Victor L. Berger, Editor of Vorwaerts.

188 Pages. PRICE, 15 Cents
Admirable for Propaganda Among Germans
Send Orders to this Office

THE CHALLENGE

A Weekly Paper Published by
H. Gaylord Wilshire.
LOS ANGELES, CALIFORNIA.
50 Cents per Year.

SPRAVEDLNOST

**BOHEMIAN WEEKLY PUBLISHED
BY THE BOHEMIAN SOCIAL DEM-
OCRATIC BRANCHES OF CHICAGO**
Subscription, \$1.50 a year
Address, 780-782 Loomis Street, Chicago, Illinois

BRANCH SUPPLIES

Membership Cards (per 100).....	1.00
Membership Applications (100).....	.25
Constitutions (each)	.03

Send orders with cash to Theodore Debs,
126 Washington Street, Chicago. No sup-
plies sent on credit.